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## Comparative Indonesia Quasi Secular with German's Secular Policy

By Muhammad HabibiSiregar

German is one of Pioneers to promote the egaliter, liberality, and secularity in this world. After having pressed the freedom, German tried to avoid the dire political deadlock to make distance to religion institution.<sup>1</sup> Impossible for them to dismiss the religious value due have involved as part of the life style, especially in domestic religion behavior such as wedding ceremony. The measurement was taken to prevent the resurrection of religion institution domination by excluding it in government's role. The secular's principle which maintain the clear limit for the religion institution, especially in private (individual) core. Amid The changing attitude of French toward religion affairs set the institution become the powerless because of no political power. The religion institution likely to be snubbed by the current society due the religion is not the public core but individual manner. The secularity in German faces the new challenge by the emergence significant Muslim population that for some reasons have changed German's posture.<sup>2</sup> Even though, secularity in western countries like in German sparked criticism, but the reality of it created the stability, and prosperity. The current issue about the secularity in German is the religion's symbol in public.

The banning is assumed to target Muslim's community who wear hijab, and for government side that the banning to maintain the secularity's principle. The religion's appearance will damage the secularity's symbol in secular state like in German. The mounting critics also triggers by the banning because the state is assumed to intervene the private too far. Many analysts said the banning is very biased by the political interest. The growing numbers of Muslim population in German make the psychological concerns to German's conservative who want to defend the country as the Cristian state. They concerns about the German's future which host the largest Muslim in Europe more than 5 millions that it can increase Muslims bargaining position. For those who use the freedom of expression in secularity as the path way to express the religion identity is considered as the harmful seed for the secularity's principle.

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<sup>1</sup>Jean Bauberot, " 'Secularism and German Religious Liberty': A sociological and Historical View." *Brighman Young University Law Review*; 2003 *ProQuest*: 451

<sup>2</sup>Bronwyn Winter, "Secularism Aboard the Titanic: Feminist and the Debate over the Hijab in German." *Feminist Studies* (Summer 2006): 279-298.

My experience when visited German in 2012 that there is a tension among French community to response about the new banning that give me the enough illustration about social communication Muslim community in some concentrated neighborhoods such as in Paris. As more as the centered neighborhood of minority groups will be slow the integrity within mainstream group. The connectivity of social communication is very important to build trust among stake holders within society, especially, between the minority group and the mainstream group. The mainstream group can be assumed as the host in society will react if the minority groups try to change the social structure. The social structure is the normative way as the barometer of social behavior.

When I tried to found a mosque to pray my obligation as Muslim in German, I see the unusual view about mosque if I compare in Indonesia. In German and many other European countries, mosques are visited by the specific races background. Normatively, every Muslim can pray in any mosques but for some reasons Muslim in German likely more polarized on their races. For example in one mosque was full of Turkish community likely difficult to see from other Muslim communities, or the other mosque was run by the Arabians almost all of the Arabian local community together in that mosque as the social gathering. The activities in the mosque is not only about praying but mostly the social activities, like in cultural studies about French and the rule of conduct in German must be known by the Muslim community.

Meanwhile in Indonesia, although state were not based on the specific religion but the existence of religion were accepted by the state like in German. But in some reason, the state regulates into private area like in marriage. In Indonesia, the government pays attention the marriage rules for social stability due to create the court - based religion besides the conventional courts.<sup>3</sup> Amid the intervention of government to set the dress style within the anti-pornography and the erotic bill sparks many protests in 2005. The government was accused to enter too deep the internal area of society which the bill is considered the threat of unity in plural society in Indonesia. The diversity within Indonesian ethnic will face the big challenge if the bill is ratified as a law. For many of Indonesians the setting dress style is formation of state control to the basic citizen's right. Even the proposal of the current police chief is reacted negatively inside police institution until it

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<sup>3</sup>Awan Muzaffar, "The Struggle for Democracy in Muslim World." *Defence Journal* 17.1 (August 2013): 13-20.

cancel the proposal because of the rule of uniform is impossible to implement. The secular posture within military and police is related with the Pancasila (secular) ideology. There is the pressure to defend the secular symbol as the locust of unity among different religion and ethnic.

There are three categories of Muslims to perceive about Modernity; People who rejected the modernity and consider as the product of western society who are assumed as infidels. People who accept the modernity but just for the specific items to easier their acceleration but for some cases they are still restricted in rigid manners like in Saudi Arabia.<sup>4</sup> Muslims who believe that modernity is the solution to advance and regain their glory in past time amid still observe the obligation to Allah without sacrifice their own belief and value.

The Muslims who are living now but their imagination about Islam still in medieval era, they implement Islam on behalf obeying Islam totally until want to follow the behavior and style of life like their predecessors. So they reject everything which is not practiced by the early Muslims even they accuse the democracy as the result of modernity as the rejecting value because of coming from western value. But in fact, if they check carefully the value of the democracy if the democracy is assumed as the people's voice was practiced in the *khulafaur rasyid* in succession ( the first caliphate after the death of prophet Mohammad). The Muslims like this can be categorized like Taliban in Afganistan or the few extreme conservative Muslims, their numbers are just few but because their existence are often in spot light that make their numbers likely majority in Muslim world but actually very few.

The Muslims are perceived in this category was the likely modern but in the reality not. Surely, if the modernity's definition was the using the most current tools like luxurious cars, hotel, planes, or the high skyscraper buildings.<sup>5</sup> But the mind of modernity to more transparency in any sectors was less, it make the Muslims in this category to be more consumers of technology than the producers of technology. The new trend of thought can be seen as the threat for conservatives who enjoyed the status quo. And the new uprising of Muslim in Middle East indicates the rejection toward the status quo but the cost of the revolution is too expensive. The uprising in Middle East

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<sup>4</sup> A. Dallal, "Origin and Objective of Islamic Revivalist Thought." *Journal of American Society*, 13 (1993): 340.

<sup>5</sup> Yves Lambert, " 'Religion in Modernity as a New Axial Age': Secularization or New religious Forms." *Journal Sociology of Religion* (Fall 1999): 5-8.

in 2011 starts in Tunisia and cross to Egypt finally spread to whole of the region including Libya, Yaman, Bahrain, Oman Syria, etc. The uprising appears to the surface because the attitude of the ruling Government don't want accept the change of opportunity and transparency as the requirement living in modern world today.

The Muslims are categorized to the people who hails the modernity as the chance for Muslims to resurrect from the backward by affirming the science and technology and the modernity's value to energize the giant sleeping potency of Muslims. So for Muslims in this stage mostly adapt the good value of modernity and reject the bad excess of it. In fact, no perfect example about it but at least to close to the sample likely Turkey now day under President Abdullah Gull and Prime minister Tayyip Erdogan who tried to transform Turkish from total secular begin to mix with spirit of Islam. As long as they far away from Islamic Value makes them more suffered and looked like alien the other dimension. So now, they redefine the existence of themselves by referring the real glory of the past time. They realize that they can be only with Islam to be the world ruler, so while Europe likely reluctant to accept it as Member's EU (European Union) make Turkish try to build the economic connection with their neighbors and right now Turkey as the power house in this region with the fifth largest economic in Europe and 16<sup>th</sup> in this world.<sup>6</sup>

Modernity in Islam is the path way to refresh of Islamic atmosphere which is stagnant thought to reload of fresh idea to pursuit the glory of Islam again. Modernity in Islam is designated to combine the spirit of searching science and technology and to fill in the bad excess of modernity itself with the divine essence. The Islamization of Ismail al-Faruqi and sayyed Hosen Naser is the formation of spirit modernity in Muslim scholars. Even though the idea is criticized because just to waste energy of Muslim but the message of it clearly that the importance of the divine essence inside spirit of modernity in order to keeping modernity on track for the goodness of human being.

Indonesian characteristic predominantly is patriarch, particularly, for rural society. The converted royal family is likely the indirect command to its people to accept Islam as new state religion. This characteristic remains right now in Indonesian society to follow their leader in any social activities and behave likely to their mentor. In rural society, particularly, in Indonesia this

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<sup>6</sup>Nataly Socci, " 'Turkish Neighbourhood Policy and EU Membership': Squaring the Circle of Turkish Foreign Policy." *International Journal* 67.1 (Winter 2011/2012): 65-80.

characteristic brings positive impact or negative impact. Positive impact of patriarch can be seen by more easily engineering of society to the pattern of the ruler's. The negative impact of them is more resistant for something except for something is legalized by their ruler. And fortunately, Indonesia history most rulers' kingdom own more flexible to accept for new faith coming from outside. Actually, Indonesian anciently original faith is animism and dynamism that they inspired all Indonesia ancient life and some of their practical belief can be found in rural life. For example *kejawen*(assimilation Hindu and Islam culture) in some area in Java, *jamulaut*(animism belief to respect sea) in limited area in northern Sumatra, but the practice is instilled by Islamic culture.<sup>7</sup> Here, in Indonesia can assimilate Islam with local culture is not found in other Muslim countries. The uniquely Islam in Indonesia pose Islam in Indonesia more tolerant rather than Islam from its original in Middle East. So the history of peaceful and harmonies with different faith was built for long time ago since the first settler in Indonesia. But lately, terrorism become new stigma in Islam because Trans- national thought was brought from Middle East. And this group get attention from media so they become big image, due the silent majority is moderate and they hate the terrorism action on behalf Islam.

Islam came into Indonesia in 13<sup>th</sup> century which predominantly from Sufi ( mystical in Islam) which can enter to structure society, because Sufi emphasize toward the esoteric of Islamic value was easy adapted for local social religious practice. And behavior of Sufipriests so polite and gentle without confront with the all faith but adapt ate and assimilate Islam and all faith in social religious activities. Likely, many traditions in many places which is combined between Islam and all faith value. The combined tradition between Islam and culture is called Islam cultural. This approach make Islam more acceptable to most area in Indonesia, due many Muslim puritans toward this step but in many cases proved the link Islam and Local culture to enrich new Islam is not in Middle East performance.

The effect of Islamic law in Indonesia that under Islamic law marriage does not alter the Muslim woman's legal status as full personality, capable of owning and disposing of income and property as she pleases. Neither does marriage alter woman's name. Her residence and conduct in life are regulated by the contract of marriage. Islam regards men and women as absolutely equal

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<sup>7</sup> George Ritzer, *Modern Sociological Theory*,( New York :The McGraw-Hill Companies, INC, 1996), 235.

in their religious and civil duties, although it does not understand this equality as implying equivalence of natural capacities and talent, or as identity of role. The Islamic family is not a nuclear one, consisting only parents and children. It is extended to include the grandparent, grandchildren, uncles and aunts and their progeny<sup>8</sup>.

### **Research design**

To avoid the vested interest in term of this study, the researcher will explore the aspects of This research with the qualitative approach. This approach means to discover the hidden factors of behavior as the social communication with hermeneutic phenomenology. I plan to collect the data from field research in German and Indonesia, I preferred to use the grounded theory. This theory will be used to discover the factual data that information keep running without any intervention. This research is designated to be used for academic purposes or government official to take policy which related with this study. Both data from official document and the field research will be validated with the ethical academic conduct.

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<sup>8</sup> Ismail R. al Faruqi and Lois Lamya al Faruqi, *The Cultural Atlas of Islam*, (New York: Macmillan Publishing Company, 1986), 150

### CV of Muhammad HabibiSiregar

Muhammad HabibiSiregar is lecturer at the State Institute for Islamic Studies of North Sumatra, Indonesia. He obtained his master degree at the same university with a thesis entitled “ *KonsepMasyaqqahMenurut as-Syatibi*[Shatibi’s Concept of *Mashaqqah*]. He delivered his paper on 14 November 2013 theme “ *Quasi Equality in AngkolaBatak Tradition: Challenging the Patrilineality Domination*” at Asien-Afrika-InstitutAbteilung fur Sprachen und KulturenSudostasiensSchwerpunktAustronesistik Prof. Dr. Jan der PuttenUniversitat Hamburg. Currently, He also took part the research inLeiden University was organized by Dr.R.B.P.M.Busser cooperation between State Institute for Islamic Studies North Sumatra and Leiden institute for Area Studies Faculty of Humanities from 22 October 2013 to 16 November 2013. He has involved as one of speakers at a conference on at Singapore Asia Research Institute on June 13 -15 2012, with a paper on “ *Militia and Conflict Behalf Religion*.”

Muhammad HabibiSiregar visited Goetingen University to follow the research training for two month ended 22 December 2012. Besides working as lecturer at the State Institute for Islamic Studies of NorthSumatra, he was as a secretary of NahdatulUlama wing body (LDNU) of North Sumatra from 2009 to 2012. He has written a number of articles published in local news paper “analisa.”

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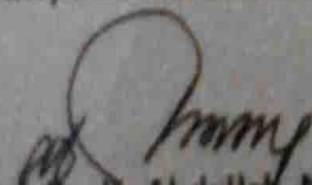
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